

The McGill Daily

volume 86 • number 50
Monday, February 10, 1997
Published since 1911

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Comment

"If a race has no history, if it has not a worthwhile tradition, it becomes a negligible factor in the thought of the world..." This was Carter G. Woodson's statement when he created the Negro History Week, 71 years ago. Woodson strongly advocated a theory that is now well known: if, as Black people, we are aware of our contributions through history, then we can feel important and even essential in our contemporary surroundings. So Woodson set out to teach and celebrate Black American history in Black communities and society at large.

Like most colonized and oppressed peoples, the many contributions made by Blacks in Canada have been ignored. For example, most Canadian history textbooks devote little more than a paragraph to us (after that paragraph on First Nations people). In most cases, we have been torn out of Canada's memory. This denial of our past has always been an effective tool in our oppression.

Black Americans have been strong in renewing their sense of importance, but as Black Canadians we still have much work to do. Somewhere along the line, in our celebration of Black American history rather than our own, we have forgotten Woodson's message. We cannot feel important and empowered *within our own context* through the celebration of another people's history.

A people blind to their history A people without a history A people with a history Rewriting our history A stepping stone

Although American events impact Canadian history, our celebration cannot focus solely (or even mostly) on Black American struggles, or leaders such as Martin Luther King, Malcolm X, and W.E.B. duBois. If we do, we enhance the reality of our alienation.

Once we begin the process of discovering our own history, we will see how strong it is.

The city we stand in now, for example, was once burned down in 1734 by Angelique, a slave woman. She was attempting to escape from her slave master. Later, she was publicly hanged for this crime.

The fact that Canada once enslaved our people, let alone that the city was burned down in an act of resistance, has been discretely disregarded.

More recently, in February, 1969, Black students at Sir George Williams University (now Concordia) occupied the computer room, protesting against a professor's unjust marking of minority — primarily Caribbean — students. Thirteen days later, the students were preparing to end their occupation after a settlement with the school's administration. But that same day, the school called in the Montréal Riot Squad, who, according to students, set the building ablaze. Outside, people screamed, "Let the Niggers Burn!"

Black American protest has been fueled by the knowledge of their history and the consistency of their oppression. As Black Canadians, not only have our contributions been ignored, but so have the injustices perpetrated against us.

Black Canadians must also be aware that our identity is unique.

For one thing, Black Canadian history is much more recent than Black American history. Members of the Black community that came to

Canada more than six generations ago through the Underground Railroad are now in the minority. Some have intermarried with First Nations and whites, but most have come with the influx of Black immigrants (mostly from the Caribbean but also from Africa and Latin America) that started a few generations ago.

The Black Canadian community is now multi-cultural/lingual/religious, and therefore, not only should we revise our Canadian history, but also represent the histories of our other countries of origin.

Our American centred Black History Month is part of a larger problem of the Americanization of Black Canadian identity. This problem may be part of an even larger one: the Americanization of the world.

If we do not begin to understand our role in Canadian history and our own present reality we will be in the same situation as Black Americans were at the time of Carter G. Woodson, a people without a sense of their history and belonging.

However, in preparing this Black History Month special issue, we could not *wholly* escape the attraction to Black American issues. For example, in her article "Ebony + phonics = Ebonics," (page 10) Jessica Howard looks at the discussion in the U.S. about ebonics as a language in its own right. On the other hand, Jenne MacLean interviews Montréal social worker Kelly Thompson ("All of us together", page 8). The creation of a truly Canadian Black History Month, representative of our true realities will take time and work. Hopefully this issue will contribute to this continuing process.

Verda Cook, Hirut Eyob,
Mara Willie

Letters Council inaccessible

To the Daily,
Two members of ACCESS McGill met with the executive council of the Students' Society of McGill University on Monday, February 3. In our meeting with them we discussed various changes that were essential in order for the University Centre to become accessible to all of our students. Included in our discussion was also the need for people to be educated on accessibility and making accommodations for people who have different needs. In attendance at the executive were Mark Feldman, Don McGowan and Jonathan Chomski.

Only three days later, I discovered to my surprise that the SSMU council meeting held on Thursday evening had changed from an accessible room in Shatner to the inaccessible building of Martlet House. There is no ramp to this house so any student in an electrical wheelchair would not have been able to enter the building. Those in a manual wheelchair would have difficulty as there is a small step to go up. There is an elevator in the building but one needs the key to operate it!

I, a McGill student who pays my fees like everyone else, am totally disgusted with the SSMU executive. Council is a meeting that is supposed to be open to all McGill students, but instead I find it totally inaccessible to a portion of our population. The worst part is that ACCESS McGill audited Shatner in January, wrote up our results and then went even further by writing up recommendations to the executive. This lack of consideration is totally unacceptable for any council meeting at any university in Canada in 1997.

Eleanor Girt
External Co-ordinator of ACCESS McGill

Commentaire

Un mois de valorisation Onze mois d'indifférence

Marjorie Lubin

Comme à chaque année, la polémique entourant le mois de l'histoire des Noirs refait surface. Le débat oppose d'une part ceux qui questionnent la pertinence d'une telle célébration qui, selon eux, minimise la contribution réelle, concrète et continue des Noirs dans nos sociétés. De plus, ces derniers déplorent la dimension spectacle que l'on donne à ce mois en mettant l'accent sur le folklore. Par folklore, ils entendent toutes manifestations culturelles susceptibles d'attirer la masse populaire en quête d'exotisme. Certes, la danse, les arts et la nourriture compte parmi les éléments qui définissent une culture, néanmoins ce sont des aspects que quiconque peut explorer le reste de l'année, soit en allant manger chez Sun'ul, en assistant à une production du Black Theatre Workshop ou tout simplement en participant aux festivités de Vues d'Afrique. Dans cette optique, le mois de l'histoire des Noirs, s'il y a lieu d'en avoir un, doit considérer la culture au sens large avec tout ce qu'elle englobe: les relations interpersonnelles, la situation socio-économique, la politique, l'éducation, les mœurs et la quotidienneté.

Pour leur part, les partisans du mois de l'histoire noire estiment que le mois de février est un moment nous permettant de nous recueillir et de nous concerter en tant que communauté, et ce, tout en sensibilisant

l'ensemble de la population aux subtilités de notre passé. Comme si quelques échanges, ici et là, suffiraient à unir nos communautés disloquées.

Quoique louables, les efforts déployés dans le cadre de ce mois ne suffisent pas. Durant quatre semaines notre image est soignée et nos cultures glorifiées, ce qui semble très peu lorsque l'on considère les assauts continuels dont nous sommes la cible le reste de l'année. Il est illusoire de prétendre pendant un mois que le racisme et la xenophobie n'existent pas au Canada car la réalité est la suivante: demain matin vous allez vous réveiller, allumer la radio et entendre dans les nouvelles qu'un policier s'est encore méprisé...

Pour être constructives, les démarches entamées chaque année par les divers organismes ne devraient pas se limiter au mois de février. Car après tout, qui peut prétendre pouvoir survoler l'histoire des Noirs en 28 ou 29 jours?

Aussi il est important, sinon primordial, de conscientiser le public sur le rôle que jouent les médias dans la transmission de préjugés. Ne vous méprenez pas, il ne s'agit pas de crier au racisme dès qu'une image paraît offensante. Cependant, il faut réaliser le pouvoir qu'ont les médias, en ce sens où ils manipulent les images et leur donnent une vie. Que ce soit au cinéma,

à la télévision ou dans un magazine, l'image est réflexive, formative et incitative. C'est un phénomène particulièrement évident dans la couverture du mois de l'histoire noire où les médias renforcent l'image prototype qu'il se sont fait du « noir ». À la lumière de cette réflexion posons-nous les questions suivantes : à qui peut s'identifier un jeune noir qui, par boycott médiatique, ne verra jamais (ou presque) un professionnel de sa communauté faire la manchette, ou obtenir une mention honorable ? Et que pense ce même jeune lorsqu'il réalise que « noir » est invariablement associé à la criminalité ? Encore une fois, il ne s'agit pas de s'apitoyer sur son sort, mais plutôt de faire appel à notre esprit critique qui nous permettra de déceler et dénoncer ces anicroches médiatiques... Tel devrait être le mandat des centres communautaires.

Cela dit, il est grand temps que nous cessions de nous leurrer sur cette question d'identité et de « Black Pride » qui est lié à tort à l'apparence. Le port du Afro, de bijoux traditionnels et de casquettes Malcom X s'apparentent à un style plus qu'à une identité culturelle. La culture ne se porte pas elle se vit. La fierté, la vraie, se traduit par l'intégrité, le respect et la quête d'une actualisation individuelle et collective...

The McGill Daily

volume 86
number 50

editorial offices:

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The Daily is a founding member of Canadian University Press and Presse étudiante du Québec.

Printed on 20% Recycled Paper.
ISSN 1192-4608

hyde park

Measures to balance the budget: Tax the students!

Two weeks ago, a (preliminary) McGill budget line item jumped out at me. Entitled, "Measure to be taken to balance budget" (\$8.3 million), it fell under the heading Tuition Fees. I was assured that the location of this line item was quite arbitrary, and the intent was not to target students. I wasn't convinced.

Then, a few days ago, I discovered that VP Finance Heaphy was circulating a memo ("Budget Considerations") for discussion at Senate this Wednesday. Since, by last Thursday I had not yet received my Senate package, I rushed to get a copy of the memo in advance. I was dumbfounded by what I saw. VP Heaphy is proposing an increase in additional session graduate student fees by 400 percent, from \$416 to \$1668, as well as the institution of a new administrative/academic service charge of \$265 for all students.

It's true that rumours of a new administrative fee had been rampant, but not once did I hear mention of the abolition of additional session fees. I find it hard to believe that VP Heaphy leapt from her bed one week before Senate with a brilliant new idea — "Yes! Students will

bring in \$18 million in the next three years! Why didn't I think of that before?" The fact that I was kept in the dark about this proposal is unacceptable.

Beyond being sneaky, VP Heaphy's memo shamefully focuses only on the financial case of such increases. How can she justify using students as cash cows? She might argue that higher tuition fees will push students to complete their studies faster. On the contrary, increasing financial burdens can only prolong the time to completion, since students are forced to find employment to make ends meet, leaving less time for school.

She might also argue that these fees will help the university cope with the cost of supervising and supporting graduate students after all government support is terminated. However, supervisors often have grants from funding agencies to cover lab costs, and many additional students do not even work on campus.

And what of the implications of such increases for accessible quality education? As accessibility goes down with higher fees, so does the diversity of the student population that is required for

honest intellectual interaction and debate. By decreasing diversity, McGill puts quality at risk by eliminating participation from those who will help demand intellectual rigor and honesty. Furthermore, by particularly targeting graduate students, who are instrumental in research in teaching, the administration is hurting one of its best assets.

While it is no secret that the power relations are unequally distributed in a university, I would hope that the administration would at least abstain from secretly plotting to prey upon those with the least voice, the least power, and the least money. Taxing the students is not the solution to the current financial crisis. Come show your opposition to this proposal by attending the Senate meeting, Wednesday, February 12, 14h30 (Leacock 232).

Anna Kruzynski (VP University Affairs, Post-Graduate Students' Society)

Endorsed by Erin Runions (VP External Affairs, PGSS) and Linda Carlson (President, PGSS)

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DEMANDS

- ⇒ the establishment of a chairperson for African Studies who will ensure the long-term academic integrity and continuity of the African Studies Program at McGill
- ⇒ the guarantee of a ten year block of time in which real efforts can be directed towards the improvement of the Program and its integration into McGill's curriculum without the looming threat of the Program being cut.
- ⇒ the assurance of an annual African Studies' seminar which would be open to students from all disciplines.

PRESENT INITIATIVES

- *Joining the Canadian Association for African Studies
- *Forming networks with interested student groups in Québec
- *Expanding the McGill African Studies' website
- *Increasing dialogue among administration, faculty and students concerning African Studies at McGill
- *Approaching alumni through McGill's Martlet House
- *Compiling a list of potential donors
- *Developing a formal fundraising campaign
- ✓ Organizing public events such as films, panel discussions, and learning sessions
- ✓ Contributing to local newspapers and radio programs
- Acquainting McGill and CÉGEP students with the African Studies Major and Minor Program
- Consolidating a course booklet for African Studies
- Lobbying the administration to ensure the priority of African Studies in the curriculum
- ▲ Becoming an official club of SSMU
- ▲ Inviting new members to the African Studies Committee
- ▲ Documenting history, present activities and future goals

mission statement

THE AFRICANA STUDIES COMMITTEE WAS FORMED IN 1994 TO CONTINUE STUDENT EFFORTS IN MAINTAINING AND EXPANDING THE AFRICAN STUDIES PROGRAM AT MCGILL UNIVERSITY. OUR GOAL IS TO BE PART OF A CAMPUS-WIDE DEMOCRATIC, COOPERATIVE EFFORT TO RESTRUCTURE THE UNIVERSITY, ENSURING THAT AFRICAN STUDIES REMAINS AN INTEGRAL PART OF MCGILL'S CURRICULUM.

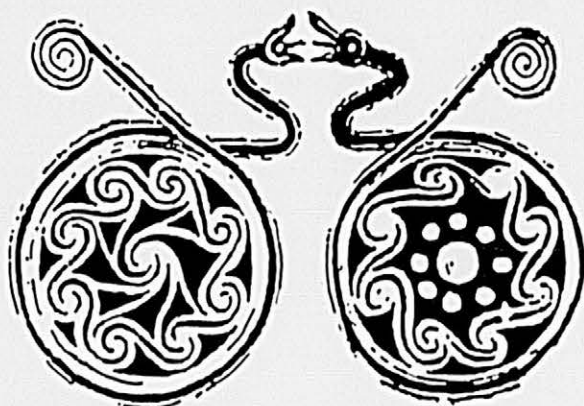
africana studies committee

LONG TERM GOALS

- * To forge alliances with academic and political groups involved in the promotion of African Studies
- ⇒ To fund raise within and beyond the McGill community for the establishment of a chairperson
- ✓ To encourage community awareness and understanding of issues pertaining to the African continent and its people
- To ensure the continuity of the African Studies Program at McGill
- ▲ To maintain student activism through membership in the African Studies Committee at McGill

For more information on the Africana Studies Committee or the African Studies Program contact a representative at (514) 398-6815 or come to the Black Students' Network in Room 406, Student Union Building, McGill University.

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Where are all the Black People?

by Nicole Burgess

Montréal was once thought to be the Mecca of the eastern seaboard, rich with both culture and people. It was the city where one could go out every night of the week without worries of last call or finding a place to eat afterwards. By the time I reached Montréal in my first year of university things had drastically changed. The promises of a plethora of Black people were discouraged with my first outing in the city. Not only did I not see any other people of colour, I failed to see any until I went to Eaton Center on a Friday night. Needless to say, most of these beautiful people were not the ones that I had foreseen.

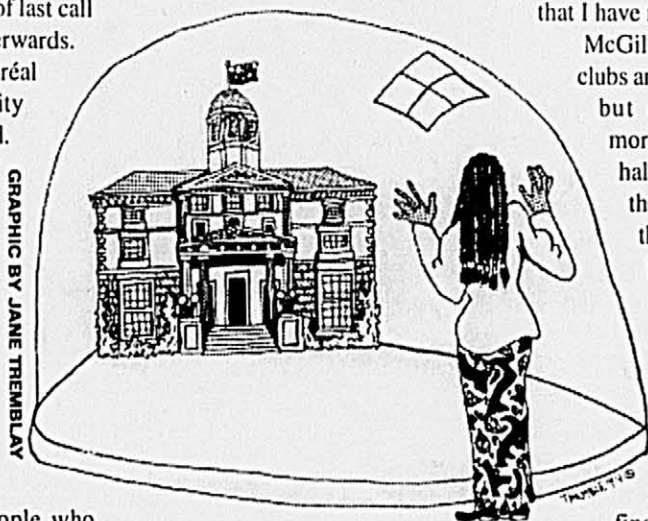
As with most Black people who come to McGill, we had dreams of attending school in the city with the same, if not an excess of the culture, night life and people as Toronto. We all had aspirations of studying hard,

paying less for living and tuition and partying often, but sadly, these dreams ended and we were left disappointed.

A s

some quality functions and in the most part, they are quite good. But in respect to spending time with other black students outside the club scene is a task that I have not yet mastered.

McGill does have a wide array of clubs and services to participate in, but one always craves for more.... As I walk through the halls of Frank Dawson Adams, the Arts Building and areas of the like I see familiar faces like mine, whom I don't see anywhere else. I would like to think that there could be a forum where we could all talk, without any exceptions and barriers. Unfortunately, as of yet, I am unable to find this place. In my dismay, all I can now do is say hello when a potential friend comes in sight, give a head nod or wave. Or I could once again be left hanging, thinking of what could have been.



GRAPHIC BY JANE TREMBLAY

a result, most people that I know have been concentrating a great deal more on school, looking into student loans, and renting movies. It is not the fact that there are no social events, there are

Race: an issue everywhere?

A personal account of being black in an Arabian country

by Amal Godatalla

Less than two decades ago, like a lot of young Sudanese families, my parents decided to move to United Arab Emirates. Oil was discovered hidden under the hot sand dunes of the desert. The rapidly developing Arabian Gulf countries were full of employment opportunities in any imaginable field.

To this day, people continue to flood into this region from many parts of the world. In a very short period of time, these countries have achieved what it took other nations hundreds of years to achieve.

Yet everyone knew this was not home and that eventually they would move on. In my case, my family decided to move to Canada.

I find it very hard to talk about any discrimination towards Blacks in the Arabian Gulf countries like Saudi Arabia and Oman, because race-related issues there are non-existent.

It's true, however, that discrimination of some form does exist, but it is not based on race. I have especially witnessed it against people who have come to the Arabian Gulf as cheap labour. In the United Arab Emirates, an engineer from India would be treated differently than an Indian housemaid — the barriers between people seemed to

have more to do with wealth and social status.

Most of the population of Sudan is Black (Sudan is Arabic for land of the black people), but as far as I know, there is no discrimination against Sudanese living in the Middle East. This could be due to the fact that most Sudanese living in the Middle East are educated and therefore qualified for respected jobs.

In general, because of the great diversity of people living in the area, it seems difficult for any discrimination to surface. Even among the Arab people, a myriad of cultural backgrounds exists. Both public and private schools were equally diverse — there is no single majority background.

Most Arab countries shared the same Islamic outlook against racism. In the context of religion and school, we were taught that it is wrong to treat people unequally on the basis of external characteristics.

Now that I think of it, I realize that I was one of only two Black students in my graduating class. At the time, this thought would never have occurred to me.

As a matter of fact, in school, it was considered "cool" to hang out with Af-

rican-Americans, because North American music and images were of great influence on teenagers. The attraction wasn't that they were Black, it was that they were American.

Ever since I have arrived in Canada, my awareness of my being Black has increased. Before, racism was just one of the symbols of the western world. And now, when I hear about discrimination against Black people, it's more tangible to me. People here live in a different atmosphere. It was only at McGill that people considered my t-shirt of Tin Tin in the Congo as being racist.

At first it was hard for me to appreciate how people here define themselves based on their physical appearances.

Now, I see why Black is an identity in North America, a place where Blacks were forced to come to, and had to fight for basic human rights. It's a part of history. And Black History month makes sense in a world like this, a world where historically, blacks have been treated unjustly.

It is here in North America, with its specific historical and cultural background that people define me as Black. But I would define myself as Sudanese, African, Arab, Muslim, me.

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Monday, February 10, 1997 The McGill Daily 5



Unité , lutte, et la pensée

par Ameth Lô et Astrid Jacques

black history month

Le 24 janvier 1997 Horace Campbell, professeur de Science Politique à l'Université Syracuse vint parler à un auditorium rempli à l'Université de Concordia. Le thème: Unité et Lutte: la Pensée Politique d'Amilcar Cabral. Horace Campbell tenta d'expliquer comment dans le contexte actuel l'idéologie d'Amilcar Cabral demeure essentielle. Pour que changement et transformation se produisent dans une société opprimée par la force, soit externe ou interne, (or ces deux sont souvent liées), une compréhension et analyse concrètes des diverses relations et des contradictions sociales, politiques et historiques sont nécessaires pour toute personne voulant sérieusement effectuer un progrès authentique.

Cabral nous quitta le 13 Janvier 1973. Pendant seize ans, il avait consacré sa vie à la libération des peuples de la Guinée-Bissau et des îles du Cap-Vert. Seize longues années au cours desquelles il réussit, en tant que chef du PAIGC (Parti Africain du Joug Colonial), à libérer les deux tiers du territoire national du Joug National. Malgré la présence de 30.000 militaires portugais tentant de maintenir en vain ce qui évoluait inévitablement vers l'ascension à l'indépendance politique, la pertinence du projet politique de Cabral finit par prendre le dessus sur la répression.

Pour bien cerner la pensée de Cabral, il est nécessaire de situer l'analyse de celle-ci au sein du contexte historique, social, économique et politique dont elle était le produit.

CONTEXTE HISTORIQUE:

Le Portugal héritant également du Mozambique, de l'Angola et des îles de Sao-Tomé et Príncipe allait perpétrer l'un des crimes les plus odieux que l'humanité ait connus depuis la seconde guerre mondiale. Au début des années 50, la situation en Guinée-Bissau et dans les îles est tout simplement catastrophique. Avec une économie coloniale principalement axée sur la monoculture de l'arachide, une famine aggravée par un phénomène de sécheresse de plus en plus cyclique décime les îles du Cap-Vert (50 000 morts). Des milliers d'adultes sont recrutés par l'administration coloniale pour aller travailler dans les plantations en Angola en tant que travailleurs migrants sous des conditions proches de l'esclavage. Le pays dépourvu de toute infrastructure sociale, même à l'état embryonnaire, est au bord de l'explosion. L'imposition par l'administration coloniale de la monoculture de l'arachide sur les populations paysannes aggrave le phénomène de sous-production de denrées de première nécessité avec toutes les conséquences associées: malnutrition, carence en vitamines, etc. L'espérance de vie est de trente ans.

La résistance des peuples africains fut un phénomène sporadique tout au long de leur contact avec l'impérialisme, comme en témoignent les révoltes organisées par les différents groupes ethniques (ballantes, manjaks, pepels etc.) C'est une lutte totale

prenant des formes variées (refus de payer les impôts, résistance passive, lutte armée) selon le niveau d'oppression, qui se poursuit jusqu'à la disparition d'une des forces en conflit. Les caractéristiques de cette lutte sont entièrement déterminées par les conditions historiques du milieu dans lequel le conflit a lieu.

La période dite de pacification ne prit fin qu'au début du 19^{ème} siècle, période à partir de laquelle le Portugal arrive finalement à jouir d'un contrôle plus ou moins effectif sur le territoire national. Ceci ne dura pas longtemps. Avec un petit noyau de ses camarades, Amilcar crée le 19 septembre 1956, à Bissau, le PAIGC.. A cette étape du développement de la résistance des peuples africains, les forces nationalistes arrivent à la conclusion que seul le pouvoir des armes arrivera à jeter à l'océan le colonialisme Portugais.

C'est dans ce contexte historique, matérialisant une fois de plus la dialectique entre l'oppression et la résistance, qu'il faut saisir l'émergence sur la scène d'Amilcar Cabral en tant qu'incarnation des aspirations des peuples de Guinée-Bissau et des îles du Cap-Vert. Il réussit au long de sa courte vie d'articuler mieux que tout autre l'aspiration de ses peuples à regagner leurs droits fondamentaux.

AMILCAR CABRAL, LUTTE ET LIBÉRATION

Amilcar Cabral naquit le 12 septembre 1924. Issu de ce que l'on pourrait appeler la petite bourgeoisie dans le contexte colonial, Cabral eut la chance d'avoir accès à une éducation du type occidental à une école de missionnaires située au Bissau.

Après avoir terminé ses études secondaires il débarque à Lisbonne au cours de la même année pour poursuivre des études en agronomie. Là il fait la connaissance d'autres étudiants originaires des colonies portugaises, notamment de l'Angola et du Mozambique.

C'est en 1945, lors d'un rencontre du congrès Panafricain à Manchester, que s'inaugure une étape qualitativement nouvelle dans la phase de mobilisation pour la lutte d'autodétermination. En cette même période à Lisbonne, Cabral et ses amis (Agostinho Neto, Mario De Andrade etc.) sentent de plus en plus la nécessité de créer des organisations indépendantes de la gauche eurocentrique, regroupant les ressortissants des colonies Lusophones. C'est dans cette atmosphère que Cabral et ses amis commencent le processus de leur propre éducation politique en vue de la lutte

de libération nationale. Influencés par l'émergence de la littérature négro-africaine, ils sont convaincus du caractère inévitable d'un mouvement de "retour aux sources", qui se construira en parfaite symbiose avec les aspirations profondes des peuples Africains. Pour eux le retour aux sources constitue une des préconditions pour une alliance effective entre la petite bourgeoisie intellectuelle et les masses populaires africaines.

Ses études universitaires achevées (1949-1950), Cabral décide de rentrer en Guinée Bissau avec une claire idée en tête: contribuer à la libération de son peuple.

Cependant l'engagement dans ce projet politique n'est qu'un début. Il reste à bien cerner le terrain social, les moyens, et les stratégies à travers lesquels cette lutte va se mener.

La lutte pour la libération nationale nécessite non seulement une compréhension approfondie des mécanismes d'asservissement utilisés contre les masses exploités, mais plus encore une stratégie capable de bouleverser les rapports de force existants entre l'opresseur et les opprimés. Il faut choisir des stratégies adéquates à des moments particuliers, dans un contexte socio-économique spécifique, lesquelles stratégies doivent être basées sur les réalités concrètes du peuple dominé.

CLASSE ET CULTURE

Selon Cabral, le phénomène socio-économique des "classes" est une conséquence globale non seulement du développement progressif des forces productrices mais aussi du système de distribution des richesses. Il propose en outre de réexaminer l'idée que "la lutte des classes est la force motrice de l'histoire". Selon lui cette



idée plutôt eurocentrique reviendra à dire que l'histoire des peuples commence seulement à partir du moment où se développe la lutte des classes. Cette hypothèse exclurait en effet toute l'histoire de l'humanité au long de toute la période allant de la découverte de la chasse à l'appropriation privée de la terre. Plus encore, elle nierait aux peuples Africains, mais aussi aux premières nations Amérindiennes et à bien d'autres, le fait qu'ils aient une histoire avant leur premier contact avec l'impérialisme occidental. Une analyse scientifique prouve que l'apparition des classes est un phénomène graduel marqué par des fluctuations plus ou moins lentes, qui à partir d'un certain stade se traduit par l'apparition des conflits entre les classes.

C'est à partir de cette base que Cabral analyse le phénomène de classe de manière concrète, et propre au Guinée Bissau et au Cap-Vert. Ce genre d'analyse n'est cependant que rhétorique et de formulation intellectuelle si elle ne sert pas les objectifs de la lutte de libération.

Il est important de reconnaître que malgré son intérêt à l'idéologie Marxiste, Cabral sut analyser la situation spécifique de la Guinée



WORLD
Watch

ANCIENT TOOLS FOUND IN ETHIOPIA

What could be man's oldest stone tools have been found in the Afar depression in north-eastern Ethiopia.

The Ethiopian and American scientists who found the tools while involved in archeological work were reported to have said that the tools "were probably made by ancestral humans that lived between 2.5 and 2.6 million years ago."

"These are the oldest stone tools ever found," Ethiopian paleontologist Sleshi Semaw stated.

The recent finding comes after another discov-

ery last November, when a team of scientists from Ethiopia, Israel and the United States found the remains of early human fossils dating back some 2.33 million years. The fossil remains were found in the Hadar area of north-eastern Ethiopia close to Aramis, where the earliest known ancestor of early man, the famous "Lucy," was discovered in 1974.

Source: African News Service <http://www.africanews.org>



d'Amilcar Cabral

Amilcar Cabral et la Révolution Panafricaine

black history month

Bissau et des îles du Cap-Vert en cernant le terrain en tant qu'agronome. Par exemple, il put connaître, comprendre et associer le rôle fondamental des paysans et de l'agriculture avec la situation politique des pays africains colonisés, malgré l'insistance quasi exclusive du Marxisme sur les batailles d'un prolétariat urbain.

Le 3 août 1959, les massacres par l'armée de Salazar des dockers et des mécanos du port de Pidjiti en grève permit le changement tactique et révolutionnaire de la base sociale du mouvement. La paysannerie devint l'armée du PAIGC.

Du point de vue socio-économique, la Guinée-Bissau peut être vue comme un échantillon des sociétés africaines actuelles: composition multi-ethniques et multi-religieuses; population à majorité rurale et analphabète; centres urbains encerclés par des cordons de pauvreté. Ces bidonvilles se constituent principalement de fuyitifs économiques des villages qui se retrouvent néanmoins très vite dans le piège d'une économie du type coloniale, ou néo-coloniale, sans opportunités d'emplois.

Cabral réalise que la petite bourgeoisie africaine joue un rôle de premier plan dans l'organisation de la lutte de libération nationale. Pour ne pas trahir les objectifs de la lutte de libération nationale, la petite bourgeoisie n'a qu'un seul chemin: renforcer sa conscience révolutionnaire, répudier les tentatives d'embourgeoisement et les sollicitations naturelles de sa mentalité de classe, s'identifier aux classes laborieuses, ne pas s'opposer au développement normal du processus de la révolution. "Pour jouer son rôle dans la lutte, la petite bourgeoisie révolutionnaire doit être capable de se suicider en tant que classe pour ressusciter en tant que travailleur révolutionnaire entièrement identifié avec les aspirations les plus profondes du peuple auquel il appartient."

Le PAIGC comprit que non seulement fallait-il combattre l'ennemi sur tout les fronts, mais qu'une nouvelle société devait être créée dans les territoires libérés. Ce, par une transformation radicale des structures économiques, sociales, et culturelles héritées de la période de colonisation. Ceci impliquait la construction de nouveaux écoles et hôpitaux, l'intégration des femmes dans tous les niveaux de la gestion de la communauté, un combat ferme contre les africains qui décideraient de s'allier au colonialisme, et l'émergence d'une culture nationale débarrassée de tout facteur de stagnation, que ce vienne de l'extérieur ou de

l'intérieur.

Malgré les énormes succès du PAIGC, de graves problèmes internes ayant des conséquences défavorables à la lutte, firent surface. Le sous-développement économique, le retard social qui en découle, les séquelles du tribalisme créé par le colonialisme portugais et un ensemble de problèmes externes liés à la nature des rapports de force à l'échelle internationale... Cabral, cependant, soutenait toujours que "l'existence des tribus ne se manifeste comme une contradiction importante qu'en fonction d'attitudes opportunistes, provenant le plus souvent d'individus ou de groupes détribalisés... les contradictions entre les classes, même quand elles sont si embryonnaires, sont beaucoup plus importantes que les contradictions entre tribus"

Cabral analysa profondément les relations entre les différentes catégories sociales en jeu, aussi bien à l'échelon national qu'international. Ceci, selon lui, permet d'assurer une reconquête réussie des richesses du pays et une redistribution sur des bases justes et équitables. Par exemple l'analyse de la petite bourgeoisie dans ce contexte est d'ordre fondamental, puisque c'est elle qui est la seule capable à hériter de l'appareil d'état colonial dans la phase de transition post-indépendance.

En alliance tantôt avec les masses populaires, tantôt avec l'impérialisme, ses hésitations sont directement liées aux contradictions auxquelles elle doit faire face constamment. Elle a besoin de satisfaire à ses ambitions de classe bourgeoise, tout en faisant face aux exigences de plus en plus pressantes des masses rurales et des centres urbains qui ne se sont pas bâtis que pour un drapeau et un hymne national, mais aussi dans l'espérance d'une amélioration concrète de leur condition de vie. Loin d'être homogène, comme la paysannerie, cette classe se subdivise en trois groupes.

La petite bourgeoisie révolutionnaire. Elle est constituée d'une minorité qui après un énorme sacrifice du "Retour aux Sources" réussit à faire symbiose avec les masses populaires par un long processus d'identification à leurs cultures, histoire et aspirations. C'est d'elle que viennent Cabral et une proportion importante du PAIGC. La petite bourgeoisie aliénée est le second groupe minoritaire (à peau noire, mais à masque blanc). Elle rejette de façon catégorique la notion d'indépendance et croit que l'avenir des peuples dépend de leur association avec leur métropole, les colonisateurs. Le dernier groupe est la majorité silencieuse.

Celle-ci fluctue constamment entre les deux premiers. C'est de ce groupe que, vient normalement la plupart des dirigeants de l'opposition. Tantôt en rébellion ouverte avec le gouvernement, et tantôt en alliance avec celui-ci pour le partage du gâteau, ce groupe n'a aucune vision profonde de transformation des sociétés colonisées. Leur attitude opportuniste peut avoir un sérieux impact négatif sur les masses populaires, qui, dans l'absence d'alternatifs, prennent leurs distances à toute formation politique et perdent confiance en la possibilité réelle de transformation.

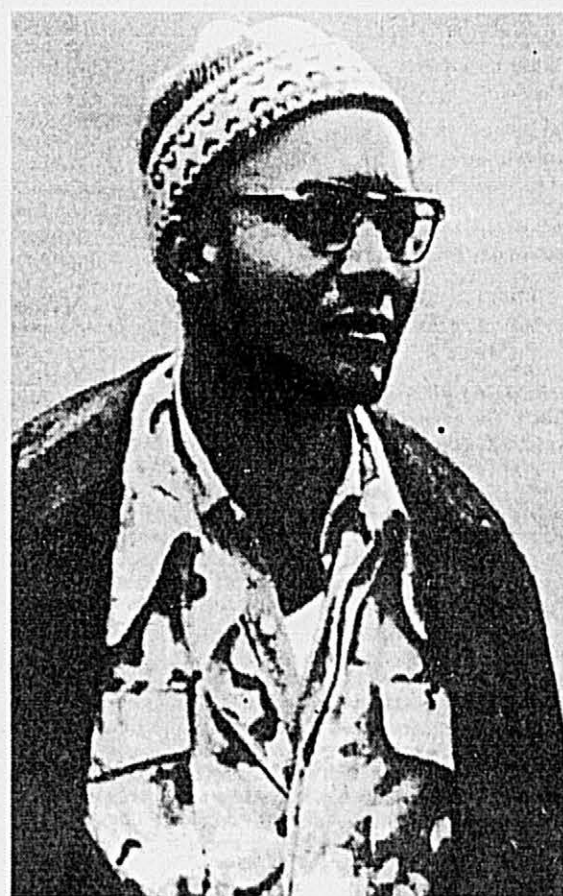
Finalement, pour bien comprendre le rôle fondamental de la culture dans le processus de résistance des peuples dominés, il est impératif de situer l'analyse de cette culture en relation avec les différentes catégories sociales à un moment défini de l'évolution de la société en question. Comme le précise Cabral:

"La culture, quelque soient les caractéristiques idéologiques ou idéalistes de son expression, est un élément essentiel du processus historique. C'est en elle que réside la capacité d'élaborer ou de féconder les éléments qui assurent la continuité de l'histoire et déterminent en même temps les possibilités de progrès ou de régression de la société."

Cinq cent ans de domination européenne n'ont pas réussi à altérer de façon importante la culture des masses populaires africaines. Il faut cependant noter que la distribution des traditions culturelles n'est pas homogène en son sein. C'est ce qui explique d'ailleurs la différence d'attitudes entre individus appartenant à la même classe sociale face à la lutte de libération nationale. Cependant, la petite bourgeoisie africaine constamment humiliée par l'occident se voit acculée à prendre position par rapport à l'un des pôles du conflit. Le traumatisme psychologique qui en découle explique sa tentative de se reconnecter au peuple. Tout un discours émerge: articulé sur le concept de culture et de la nécessité de retourner aux sources. Ce besoin ne se présente pas au niveau des masses populaires car ces derniers sont elles-mêmes porteuses de la culture. Comme le souligne Cabral, le retour aux sources ne peut être

en lui-même un acte de lutte contre la domination étrangère (colonialiste/raciste) et ne signifie pas non plus un retour aux traditions. Il est la réponse viable à la sollicitation d'une nécessité concrète, historique, déterminée par la contradiction irréductible qui oppose la société colonisée ou néo-colonisée à la puissance coloniale. La lutte culturelle doit être donc également une lutte politique pour créer un environnement permettant la libre expression culturelle du peuple dominé. Ceci n'est possible que si le peuple reprend un contrôle effectif et absolu sur son processus historique de développement.

Ce regard sur Cabral et son approche et son idéologie est des plus utiles, car à l'heure où le système capitaliste mondiale amorce une nouvelle phase de redéploiement, un problème idéologique se pose. À l'échelon mondial les "damnés de la terre" reforment leurs aspirations et stratégies dans la situation du vide idéologique, crée par la destruction du soi-disant "bloc Socialiste". Frantz Fanon lui-même ne déclara-t-il pas avant de mourir qu'un des plus grands dangers qui guettaient les nations colonisées et néo-colonisées était l'absence d'une idéologie politique de libération?



POPULAR OPPOSITION RE-EMERGES IN HAITI

The alternative newspaper Haiti Progres reported last month that popular organizations are re-emerging in the country as motors of social change — just as they were in the period between the fall of the Duvalier regime and the election of former President Aristide in 1990.

After less than a year in power, the current Preval government is faced with a nation-wide mobilization demanding the resignation of Prime Minister Rosny Smarth and

a new political direction.

In Cité Soleil, the poorest region in the country, students are dissatisfied with Smarth, stating they want a prime minister who can offer educational and employment opportunities to the country's youth.

In mid-January, around 700 people demonstrated in Lascahobas, on Haiti's central plateau, demanding Smarth's removal. Several other protests occurred throughout Haiti around the same time.

Police were reported to have clashed with demonstrators in several cases, but nowhere more dramatically than in Port-au-Prince. About 100 people were demonstrating peacefully in the capital city when the U.S.-trained Rapid Reaction Force of the Haitian National Police arrived on the scene, firing tear-gas and concussion grenades into the crowd.

The latest attempt on the part of Canadian and American-backed Haitian troops to "keep people under control" and prevent le-

gitimate demands from being heard shocked the country, according to Haitian Progres.

Critics say the Preval government is more concerned about its international reputation than with the Haitian people, a fact that is resulting in a national crisis that is spilling out into the streets of Haiti.

Source: Haiti Progres
http://www.cforc.com
— Astrid Jacques



KELLY THOMPSON DOESN'T NEED INTRODUCTIONS IN HER OWN NEIGHBOURHOOD. LIVING IN LITTLE BURGUNDY, SHE RARELY WALKS DOWN THE STREET WITHOUT BEING GREETED WARMLY BY KIDS AND ADULTS. SHE IS A MOTHER, A COMMUNITY WORKER AND A STUDENT AT MCGILL. ONE OF THE MOVERS AND SHAKERS IN TYNDALE ST. GEORGES' AFTER SCHOOL PROGRAM IN LITTLE BURGUNDY, SHE IS ALSO ONE OF THE FOUNDING MEMBERS OF A COMMUNITY CENTRE FOR TEENS CALLED YOUTH IN MOTION. BOTH OF THESE CENTRES SERVE AS PLACES WHERE KIDS IN LITTLE BURGUNDY ARE PROVIDED WITH EXTRACURRICULAR PROGRAMS AND TUTORING. BUT MOST IMPORTANTLY, THESE ARE PLACES WHERE THE KIDS FIND THAT THEIR OPINIONS ARE VALUED AND WHERE THEY FEEL THEY "BELONG".

Daily: When I called to ask you to do this interview, you said "why would you want to interview me?"

Thompson: I think that's the first thing that needs to be said, that there is a large network of dedicated community members in Little Burgundy and all over Montréal who are working towards change. . . no one individual is responsible, we rely on each other's strengths. It's been all of us together. We have enormous respect for each other's concerns and efforts. We can all equally contribute after all.

My role hasn't been any bigger than many of the other mothers in this community. . . but I think that I have had a lot of support. . . my mother and my grand-mother were activists in their day. . . it just goes hand-in-hand with eating. When you are systematically being deprived of the basic human right to dignity. . . you either have to be an activist or lay down and die. . .

D: Have you lived in Little Burgundy all your life?

T: I was raised in Côte des Neiges but after I had my first child at sixteen, after I graduated from Northmount High, I went to Toronto for a couple of years. When I came back, we were living in NDG and my financial situation got pretty bad so I applied for city housing and they put me down here. That was February of 1989.

D: What was Tyndale's Community Centre like when you first arrived?

T: There was an "after-school program" but it wasn't structured, it was pretty chaotic. . . there were many kids coming, only a few staff including the program co-ordinator, a great social worker named Kim Kidder.

Kim was reaching out to parents and was encouraging them to volunteer. So, many of us started volunteering here, just helping out, and then gradually with the help of some government grants Kim had applied for, she was able to give some of the parents part time jobs. By then we had begun restructuring the program, looking at the academic, social and recreational needs of the children who were enrolled. I think that was the key element, employing people living in the community. So, a lot of children's parents were coming or they knew the children coming as their neighbours and we began to nurture that whole sense of family. . . extended family

THE SAME WAY THAT I CAN SEE "THE LEGACY" OF WHAT WHITE SOCIETY HAS CONTRIBUTED TO THE DEVELOPMENT OF THIS CITY. . . I WANT TO SEE HOW MUCH THE NATIVE COMMUNITIES AND THE BLACK AND THE CHINESE COMMUNITIES HAVE CONTRIBUTED. . . WE NEED TO BALANCE THESE SO CALLED "HISTORIES" AND WHO IS PROSCRIBED THE RESPONSIBILITY OF THE TELLING THESE STORIES. THE WHOLE THING ABOUT HISTORY IS THAT WHOEVER IS WRITING IT WILL DETERMINE WHAT "STORY" YOU WILL BE TOLD.

bonds were growing. . . the program was growing and the people inside were growing. It wasn't just the children but the parents too.

D: So what fundamentally is the aim of the program today?

T: I think the community centre is enriching our lives, helping our children to identify and build on their strengths. . . which is a strategy somewhat lacking in their formal education. You have to remember that the after-school program is mostly composed of visible minority children who are being

bussed out of this community to schools in Westmount and NDG. They can't stay after school for recreational activities or tutoring. Tyndale has been instrumental in pulling together a sense of community. Tyndale is the meeting place where the kids and their parents can come together and work to address their needs.

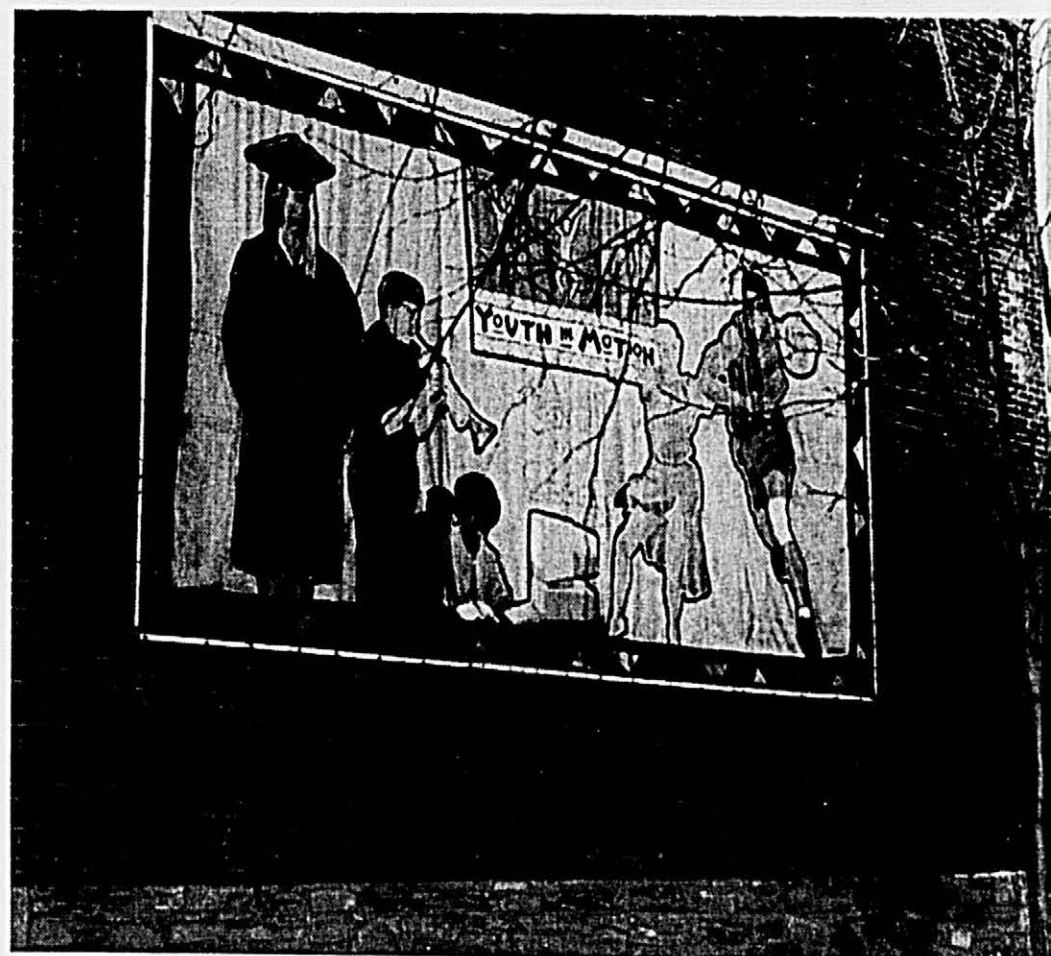
D: What are some of the most pressing issues identified by the parents?

T: The parents presently have a "Parents Action Committee" and they are highly involved. Between 30 and 40 parents meet and discuss issues which relate to the schools which their children attend. We analyze the schools' curriculum and its capacity to provide our children with an education that

meets all of our needs. This is a switch from what we were used to, because within our committee we have created a situation which encourages the parents to exercise their own expertise, and put into use their knowledge to identify their children's needs. Not the other way around, where we are assumed incompetent and informed by an "expert" what the children need. Our views are quickly incorporated into the after-school program and/or into collective action to deal with problems in the schools. We are talking, after all, about a large committee of "poor black

THE CURRICULUM AT MCGILL REFLECTS THE RACISM OF MAIN-STREAM SOCIETY AND ESPECIALLY AS "SOCIAL WORKERS" WE SHOULD BE AT THE FOREFRONT OF ADDRESSING AND CHANGING THIS.

women". We have traditionally found that we can scream at the top of our lungs in this society and we are not heard. That is one the biggest obstacles that we face right now. .





of us Together

balancing all these so-called "histories"

by Jenne MacLean

black history month

.to be "heard". . . having the power we need to make a difference in our lives. Because it's "okay" to say, like the schools do, that they want us to be a part of "it", but then when the decision making process occurs, we too often see that our "contribution" has been minimal or insignificant and we feel defeated.

D: What are some of the issues that the parents have with the schools for instance?

T: Well the biggest problem, no doubt, is racism. It is a eurocentric curriculum and the children are expected to excel in it! The repercussion of this is that our children often disidentify with this "learning" process. Because if you don't see yourself in the light of how "great" you are or at least who your "people" are then you lose hope as to whether you

can actually achieve in this society. So why bother? I'm sure you are aware of the political climate here in Québec. . . especially in relation to Bill 101, and the implication that unless you are white and French you will never be truly Québécois. The after-school program, I should note, although it is predominantly "Black", has an extraordinarily diverse clientele. . . you have Black West Indians, Black Canadians from Nova Scotia, Africans, and a whole array of different cultures and ethnicities within that racial definition. . . however, if there is one thing they deal with quite uniformly it is racism. They will not "blend in".

D: Language is a big issue, isn't it?

T: Yes it is. Teens, for example, who come from the West Indies are put in "welcoming classes" in French schools. Not surprisingly, they have problems with the French. . . but let me tell you, once you hear "maudite negress", you don't have to be fluently bilingual. . . and the fight is on. . . the whole superior attitude is there right from the beginning. Not only are

these kids black, but they speak English, and if Parizeau can say "the ethnics are to blame" and not have to apologize why should a child in a school yard?

D: What inspired you to come to McGill in social work?

T: It all started with my work at Tyndale. I started out as a volunteer, then was hired on as the tutoring co-ordinator. . . my efforts went towards trying to sup-

plement what the kids were getting at school and supporting their parents. . . looking at each child and tailoring the program to their needs. This program was for elementary school children. What we noticed however, was that the teenagers in the community didn't have anywhere to

go they were hanging out on street corners. Because of the terrible relationship in our community with the police they were often being harassed. I had people calling me saying things like, "the police are over surrounding the park and taking pictures — all the kids were doing was playing basketball!" So, I used to run over and see what was going on there. There were a pool of us trying to make sure that the teens were okay. Then we got together and decided that they needed a safe place to just "hang out". That is what led a bunch of concerned community members, Kim Kidder, Catholic Community Services and Station 24 to get together and form what

. . . YOU HAVE BLACK WEST INDIANS, BLACK CANADIANS FROM NOVA SCOTIA, AFRICANS, AND A WHOLE ARRAY OF DIFFERENT CULTURES AND ETHNICITIES WITHIN THAT RACIAL DEFINITION. . . HOWEVER, IF THERE IS ONE THING THEY DEAL WITH QUITE UNIFORMLY IT IS RACISM.

is now called Youth in Motion. . . which is now a recreational, social and educational facility all in one. . . the housing organization "Office Municipal" was kind

enough to donate a home, and we now run tutoring and a variety of innovative programs from it. I'm actually doing my

"stage" for my Social Work degree there, and we have put together a teen mom's group in collaboration with CEDA [Centre Éducatif Développement D'Adult]. So we started Youth in Motion, started what I now know is called "crisis intervention". At this point, I was working for the community without having the "qualifications" as

a social worker. Eventually my mentor Kim Kidder said. . . you should go to school. . . and get the document. . . the piece of paper. . . so you can be fully employed. At first I was hesitant. . . conditioned for years to believe that I wouldn't succeed, that I wasn't suited for any career beyond being someone's housemaid. . . but I decided to take the dive. . . Going to school has been an "education" but not in the way I anticipated. I am learning to put a lot of fancy names to the things I've been doing. The curriculum at McGill reflects the racism of mainstream society and especially as "social workers" we should be at the forefront of addressing and changing this.

D: What are some of the challenges you face at school?

T: I can be very professional in school but when someone approaches me and says. . . "oh you are so articulate". . . I often think, why do people comment on this all the time, should I really be taking this as a compliment? It seems like you are telling me that you don't expect me to be able to speak properly or to be able to say what it is that I am feeling. Let me tell you. . . I remember that there was

a time when we weren't allowed to read and write. . . but hey, those days are gone. We can read and write, and the more that I read, and the more that I write, (just like

anyone) the more "articulate" I will be.

D: What role do you feel Black History Month plays in all of this?

T: I know this is for Black History Month and we can talk about it all we want but I'm feeling a little pessimistic about this whole Black History Month. First of all, (laughing) its done in the shortest coldest month of the year, second of all Black History needs to be "focused on" and studied not during one lousy month. . . it needs to be an every day thing. The same way that I can see "the

legacy" of what white society has contributed to the development of this city. . . I want to see how much the Native communities and the Black and the Chinese communities have contributed. . . we need to balance these so called "histories" and who is proscribed the responsibility of the telling of these stories. The whole thing about history is that whoever is writing it will determine what "story" you will be told. Like the historian, Alfie Roberts, told us last year, in a meeting of the Black Family Support Group, we have had Montréal's

AT THIS POINT, I WAS WORKING FOR THE COMMUNITY WITHOUT HAVING THE "QUALIFICATIONS"

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GOING TO SCHOOL HAS BEEN AN "EDUCATION" BUT NOT IN THE WAY I ANTICIPATED. I AM LEARNING TO PUT A LOT OF FANCY NAMES TO THE THINGS

I'VE BEEN DOING.

history whitewashed. The motto of the black civil rights movement was "Say it loud I'm black and I'm proud" and I think that we can't pretend anymore. Who was Da Costa after all? Who are the Québécois de souche anyway? Here I am a fourth generation Canadian and they are still asking me what island I come from! (laughing) I usually answer "the island of Montréal".



Ebony + phonics =

by Jessica Howard

Educators seek a new approach dialect

When we refer to something as "cool", its temperature is usually not what we mean. To slaves in the southern U.S., words like "cool" and "chill" became associated with good and relaxation, relative to the hot conditions under which they worked. While such African American or ebonic expressions pervade our vocabulary, they are not considered Standard American English: You would probably be penalized for using "cool" in an essay or other formal contexts.

Considering how the language we use can effect how we are perceived, are African Americans whose primary form of expression is ebonics, at a disadvantage in school? Some educators believe so, and the strategy they have proposed to address the problem has sparked a national debate.

A fusion of the words "ebony" and "phonics", the term ebonics was coined about 15 years ago in reference to the diction used by many African Americans. Although the exact origin of this dialect of English is unknown, linguists believe it to be strongly influenced by West African languages that were spoken by slaves. According to Fromkin and Rodman's *An Introduction to Language*, ebonics may have formed because most slaves taught themselves how to speak English, and survives because of the social and racial barriers faced by many African Americans. The use of ebonics and its effect on students' education has become a concern of many teachers in the U.S.

A task force in the Oakland school district of California found that the black students, as a group, had the lowest grade point averages in the district. The school board saw

language differences as one of the students' primary obstacles.

In his book, *Word Play*, Peter Farb claims that many teachers see African American English as an invalid language form because unlike other "real" languages, it has no dictionary or literary history. "Few teachers display sympathy to a black child who speaks a language that they believe is the same as their own, the only difference being that the black child speaks it carelessly and stubbornly."

In December, the Oakland school board put forth a resolution affirming Standard American English as the language of educational development, but proposed new instructional strategies to ensure equal opportunity to language proficiency.

In other words, the district's objective was "to build on language skills that African American students bring to the classroom, without devaluing students and their diversity." This would be done by instituting a program called Standard English Proficiency Program (SEP) for teachers and administrators.

"SEP enables teachers and administrators to respect and acknowledge the history, culture and language that the African American students bring to schools," states the resolution.

The board hopes that by training teachers how to listen and correct students speaking in ebonics, they will create an environment more conducive to learning.

There are compelling arguments for and against the implementation of the school board's proposal. Michael Lampkins, a student

in the Oakland school board pointed out that "while those language patterns [of ebonics] are different than standard English, they are not deficient."

In *Black Talk: Words and Phrases From the Hood to the Amen Corner*, Geneva Smitherman defines many African American expressions and relates them to the history of black people in America. She explains that traditions such as orally related history and the influence of the church give language special significance in many African American communities. "Creative, highly verbal talkers are valued. Rappin', lyin', sygnifyin', testifyin', playin' the dozen, woofin' - skillful use of these and other verbal rituals is what gets a person props" (respect). If educators acknowledge the significance of ebonics, how will they approach it in the classroom, and what will this accomplish?

There is evidence that programs such as the one proposed by the Oakland school board may

make a difference to students' academic performance. A school in Dekalb County, Georgia has been offering a course called "Bi-dialectical English" for 11 years. The class recognizes ebonics as a legitimate language, but appropriate for the home rather than the classroom. Students

I can skate better than Louis, and I be only eight. If you be goin real fast, hold it. If it's on trios and you be goin and you don't go in the ring, you be goin around it. You be goin too fast, well, you don't be in the ring. You be outside if you be goin too fast. That man he a clip you up. I think they call him Sonny. He real tall.

are taught that effective communication necessitates standard forms of projection, enunciation, and gesticulation. The school's administration points to rising test scores in language, arts and reading as proof that the program works.

On the other hand, there are doubts among

A crime against freedom

by Jamie McGowan

Decades later Black activists remain political prisoners

The time has come for yesterday's freedom fighters to return home. If not, then what will happen to us when we stand up against racism, poverty, and oppression?

According to the New York-based Campaign To Free Black Political Prisoners in the United States, there are currently over 150 documented political prisoners and prisoners of war in the U.S. The majority are from the New African Independence and Black Liberation movements from the late sixties to early eighties.

The main organizations that Black political prisoners come from include the Black Panther Party (BPP), Black Liberation Army (BLA), Republic of New Africa (RNA), and the MOVE Organization. These were all revolutionary organizations that formed after the non-violent civil rights movement had exhausted itself, and failed to bring about Black freedom.

These militant organizations were also response to the criminalization of political activity and outright police repression.

Their members believed in the inherent right of any oppressed people to arm and defend

themselves from racist attack and violence.

The American establishment perceived these groups as serious threats. J. Edgar Hoover, then head of the FBI, declared the Black Panther Party to be "the greatest threat to the internal security of the U.S."

As a result of the actions of the now illegal terrorist COINTELPRO (counterintelligence program) of the US government, most organizations struggling for Black liberation were destroyed.

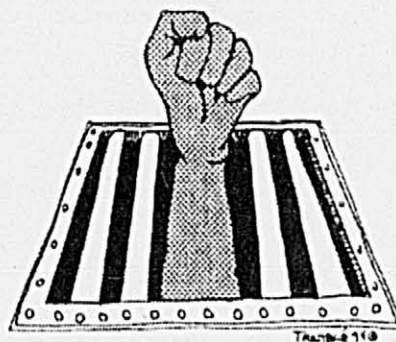
Today, their imprisoned activists are classified into two categories: political prisoners and prisoners of war.

Political prisoners are those activists imprisoned because they were framed on criminal charges, or because their political beliefs and activity were used against them in court to punish them with extraordinarily long sentences.

Other activists are called prisoners of war because of the war-like attitude and reactions of the U.S. government to revolutionary Black activism. This also more accurately describes the relationship that has existed between the Black community and the U.S. government.

One of the most well known Black Panther political prisoners is Geronimo Ji Jaga Pratt. Having been imprisoned for over 25 years, he is one of the longest held political prisoners in the world.

Currently, he is serving a life sentence for



DAILY GRAPHIC BY JANE TREMBLAY

a police frame-up as part of the COINTELPRO program against the Black Panther Party. Pratt was targeted by the FBI as a "key Black extremist," for his effective organizing work, and was

arrested and convicted of murder.

Since his imprisonment, two pieces of evidence have arose that seem to indicate his innocence. First, it has been found that the key witness against Geronimo Ji Jaga Pratt was, in fact, a paid police operative. Second, FBI surveillance records suppressed at his trial report that he attended a Black Panther Party meeting in a different city at the exact time of the murders.

Sekou Odinga, also a New African POW was once a member of the Black Liberation Army. In 1965 he joined Malcolm X's Organization For Afro-American Unity (OAAU), and later went on to join the Black Panther Party. He became a police target for organizing work in the Bronx. Fearing for his life, Odinga went underground and joined the Black Liberation Army. He remained underground for 12 years until his capture in 1982 where he was brutally tortured.

He, like many other prisoners, has experienced long periods of solitary confinement as well as other forms of physical and psychological torture designed to break his spirit and his beliefs.

Most political prisoners and prisoners of war



Ebonics

teachers about how positively the adoption of the Oakland resolution would affect students' attitudes and grades. Many teachers feel that the implementation of the Oakland school board resolution will encourage the use of ebonics in the classroom, and ultimately defeat its own purpose.

"As an African American, I think it can be recognized as a form of expression, but it has no place in the academic arena," states Anthreas Boone, a math teacher at Central High School in Philadelphia.

Iris Griffin, an English teacher at the same school, says, "it seems that if educators encourage the use of ebonics in school, students may have to unlearn it later in life — if it is not the language of success, why encourage it?"

Both teachers expressed the feeling that this could disadvantage students, especially in situations that make no adjustment for language variations. "In general, if you look at standardized testing, my guess is that African Americans score lower on verbal sections, because we can get away with communicating in ebonics in our communities. We are already at a loss. Beginning to accept ebonics might cause an explosion, and communication skills will worsen," says Boone.

Griffin observes, "As an African American, I sense that students cling to it as part of their identity... it is not necessarily that they do not know what standard English is, but many students choose to use ebonics as a means of staying out of the system and excluding people."

Another teacher at Central High School, Bonnie Cohen, agrees that the Oakland resolution might be counter-productive. "I think it will cause more discrimination, because you pigeon-

hole these kids as a group that cannot learn like everyone else."

To what extent do language differences really figure into the academic achievement of African American students? While recognition of ebonics is intended to improve their performance in school, the controversy over this issue obscures the other variables that may hinder them. "If you want black kids to be successful in school, the whole problem must be addressed...thinking that this resolution will solve the problem is absolutely naive," says McGill linguistics professor Julie Auger.

According to Cohen, "people feel that this [language] is something they can deal with... but I can't help you if your mother is an alcoholic, and your father isn't around. It is like instituting breakfast and lunch programs at school; you still can't feed the kids on weekends."

Cohen's analogy helps put back into perspective the significance of language as an issue when compared to other factors. Nevertheless, the debate continues.

Is there a solution? Griffin expresses the ambivalence of the situation, saying, "If black Americans don't take ownership of their language it might become lost to the mainstream, which would be tragic."

But according to Griffin, this doesn't mean that adopting the Oakland school board's resolution is the right approach.

"Something must be done to bridge the gap between 'slang' and 'textbook' English... people who use slang should know when is the appropriate time to use it; this is the skill we have to teach."



are subjected to severely harsh treatment in the prisons. They are singled out and punished for their beliefs, often by physical beatings. Many are placed into "Maximum Control Units" in order to isolate them from other prisoners and control the spread of "dangerous" revolutionary ideas inside the prison population.

Amnesty International has condemned these control units as a form of torture, arguing that their only objective of this type is to mentally, physically, emotionally and spiritually destroy a

person. New African prisoner of war Ojore Nuru Lutalo has been in such a unit for the last 11 years.

For more information on Black political prisoners see books like Ward Churchill's *Agent's of Repression: the FBI's secret war against the Black Panther Party and the American Indian Movement*. at the Alternative Bookshop, 2035 St. Laurent, 2nd floor, Metro St. Laurent, phone 844-3207, or the Mumia Abu-Jamal Solidarity Committee, phone 398-6815

Brief Mumia Abu- Jamal Update



Well-known Black political prisoner and celebrated writer Mumia Abu-Jamal still awaits execution in Pennsylvania. His lawyer, Leonard Weinglass, is waiting to present oral arguments to the State Supreme Court of Pennsylvania, which will then decide if Mumia should be granted a new trial.

If the state court rules that Abu-Jamal should receive a new trial, it could then be sent back to Judge Sabo, the judge who originally sentenced Abu-Jamal to death. Sabo has been blocking efforts for a new trial. If the State Supreme Court rules that Abu-Jamal should not receive a new trial, a new execution warrant could be signed by Pennsylvania governor Tom Ridge immediately.

The International Concerned Family and Friends of Mumia Abu-Jamal is asking people to begin fundraising now in the event

that a new warrant is signed, which could happen before the spring. Plans are also underway for a national mobilization on April 4, the anniversary of Martin Luther King Jr.'s assassination. Coordinators are suggesting that people organize demonstrations, show videos, hold book readings and other events on this day. Abu-Jamal's latest book, *Death Blossoms: Reflections of a Prisoner of Conscience*, has recently been published.

— Jamie McGowan

For more information:
Montréal Mumia Abu-Jamal Solidarity Committee, 398-6815.

International Concerned Family & Friends of Mumia Abu-Jamal, (215) 476-8812.

A CASE FOR REASONABLE DOUBT AND THE NEW YORK 3

VIDEO AND DISCUSSION

COVERING THE DESTRUCTION OF THE BLACK PANTHER PARTY AND THE BLACK LIBERATION MOVEMENT BY THE AMERICAN GOVERNMENT AND THE DUBIOUS FRAMEUP OF MUMIA ABU JAMAL, WELL KNOWN DEATH-ROW POLITICAL PRISONER AND CELEBRATED WRITER.

THURSDAY, FEBRUARY 13TH, 6:30 PM
MCGILL 550 SHEREBROOKE W
ROOM 1170

ORGANIZED BY THE MUMIA ABU-JAMAL SOLIDARITY COMMITTEE WITH
THE COOPERATION OF THE MCGILL BLACK STUDENTS NETWORK.

FOR MORE INFORMATION OR TO GET INVOLVED TO
FREE MUMIA CALL 398 - 6815

SOME OTHER BLACK POLITICAL PRISONERS

Herman Bell, Jalil Muntaqin, and Albert Nuh Washington are collectively known as the *New York Three*. They have been imprisoned for almost 25 years, and are serving life sentences.

Sundiata Acoli is a Black Liberation Army (BLA) prisoner of war. He has been imprisoned for over 25 years and is serving a life sentence.

Janine, Delbert, Mike, Merle, Chuck,

Eddie, Debbie, Janet, and Will Africa are known as the *MOVE NINE*. They have been imprisoned for 19 years, and are serving sentences of 30-100 years each.

Sekou Odinga is a New African prisoner of war. He was captured in 1982 and is serving a life sentence.

black history month



A Political Problem in Need of a Political Solution

Civil war and government corruption stifle Zaire



by Odette M. Baya

Recent media coverage of the ethnic fighting and refugee crises in Zaire and Rwanda has been superficial at best, and misleading at worst. CNN and other news agencies have constantly made reference to a 'humanitarian crisis.' In reality, the conflicts in Zaire and Rwanda are political and can only be resolved through the political will of African governments and genuine commitment on the part of the international human rights community.

Civil War in the Kivu region of eastern Zaire has escalated to unprecedented levels. Zairian rebels, led by Laurent Kabila and his Alliance of Democratic Forces for the Liberation of Congo-Zaire launched a military campaign last October to displace the autocratic regime of Zaire's President Mobutu. A combination of refugees, troops, foreign troops, rebels, mercenaries and western aid workers are all involved in conflict which is threatening the territorial integrity of Zaire as well as the lives of hundreds of thousands of people. Armchair diplomats guided by western apathy within the United Nations appear to be taking a non-interventionist stance as the Kivu region heads towards catastrophe.

The Zairian military counter-offensive appears to be weak despite Mobutu's recent attempts to increase his arsenal by importing combat helicopters, fighter jets, artillery, munitions and 300 mercenaries. Zairian troops and allied mercenaries are fleeing the rebels who possess large supplies of anti-aircraft missiles and rocket propelled grenades. A senior official in the Zairian capital of Kinshasa told Reuters News Agency that Zairian troops faced shortages of ammunition and logistics problems.

Both Western and local sources have alleged that there are between 2,000 and 10,000 foreign troops aiding the rebels in eastern Zaire. The Zairian government stated that it will only negotiate with the

rebels when the international community has put pressure on Uganda and Rwanda to withdraw their troops from eastern Zaire. The Tutsi-sympathetic governments of both Uganda and Rwanda deny that their troops are engaged in fighting inside Zaire. Although the extent of foreign support for the rebels is unclear, U.S. Ambassador to Zaire Daniel Simpson has confirmed the involvement foreign troops by stating, "Zaire has been attacked by Uganda and Rwanda."

The current crisis has its immediate roots in the war in Rwanda when, in 1994 over one million refugees crossed the Zairian border. Refugee camps in Zaire soon became bases for raids against the new government in Rwanda. Last October, Zairian rebels backed by Rwanda began attacking Zairian towns and the refugee camps. Although the refugees include many women and children, they are believed to include perpetrators of the Rwandan genocide.

The historical roots of the crisis are grounded in the artificial borders created by 19th century European colonial partition of Africa. These powers had no regard for pre-existing political structures or ethnic territorial claims. Zaire's vast borders include individuals representing over 250 ethnic groups. Colonial partition disregarded the ethnic makeup of the continent. This process created a situation in which large numbers of Zairians share ethnic and linguistic ties with Angolans, Congolese, Ugandans, Rwandese, Zambians and others. Most of Africa's current ethnic conflicts can be traced to colonial political and territorial manipulation.

torial manipulation.

Thanks to the patrimonial and corrupt leadership of the Mobutu regime, the Zairian state is in condition of decay. Rebel leader Kabila, who comes from the mineral rich Shaba region, is just one of the many voices of Zaire who have expressed dissent. Seven years ago, Mobutu announced the advent of a multi-party system. Since then, Zaire's 45 million people have patiently awaited a transition to democracy as elections are continually stalled and opposition leaders are continually bribed. Most recently, elections have been scheduled for May 1997.

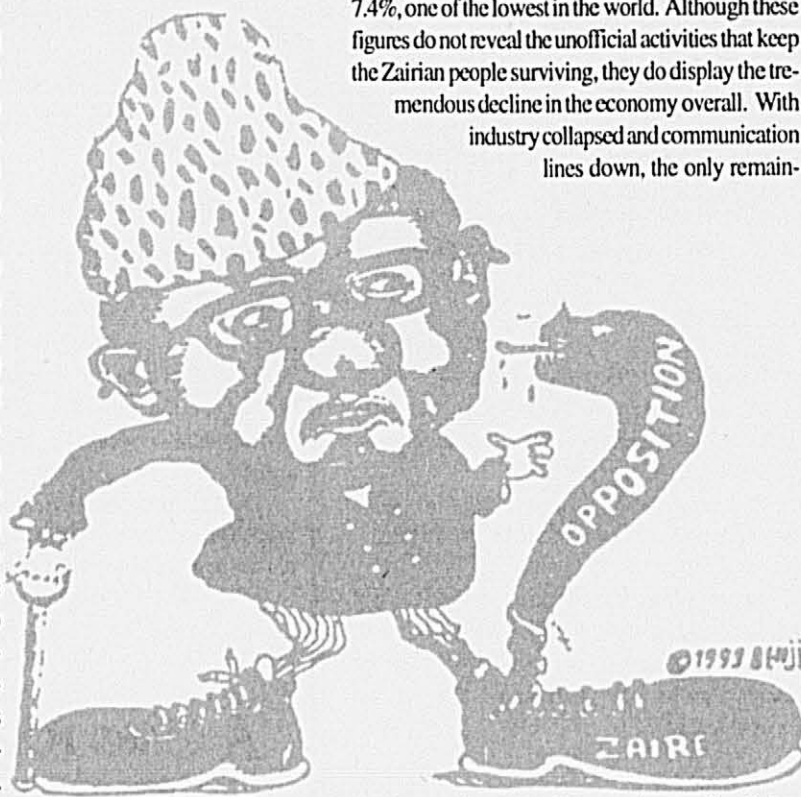
Currently, Zaire is experiencing a period of runaway inflation, rendering the currency virtually worthless. A 1994 survey by the International Institute for Strategic Studies in London, estimated that economic growth in Zaire was an alarmingly low - 7.4%, one of the lowest in the world. Although these figures do not reveal the unofficial activities that keep the Zairian people surviving, they do display the tremendous decline in the economy overall. With industry collapsed and communication lines down, the only remain-

last December. The power vacuum in Kinshasa has spurred Kabila and his rebels into action. However, if Kabila is successful in defeating Kinshasa's forces, his true intentions for the future of Zaire are unclear. What is also unclear is the extent of Kabila's affiliation with neighboring governments. While many Zairians are unsure of what a future with Kabila has to offer, many agree that a regime change is necessary.

Mohamed Sahnoun, the United Nations' special envoy to Zaire, Burundi and Rwanda stated that the solution to the strife in eastern Zaire could be found in stronger ties of culture and commerce among the three countries and that economic development might need to be kick-started with Western aid. Also, after meeting with the United Nations Security Council he stated that there was no discussion among council members of reviving a proposal to send a multinational military force to impose stability on the region. Zairian representatives are expected to raise the issue this week at the United Nations Security Council.

Now is a critical moment for Zaire. The current catastrophe is a turning point for Zaire which could lead the country either to reform or further dissolution. The international community must live up to its responsibilities in the face of a deliberately ignored crisis in eastern Zaire. Throwing food from airplanes and other Band-Aid solutions will not resolve the issue whose roots are found in foreign intervention. The United States, reluctant as ever to involve itself in Zaire's affairs, is directly responsible for the installation of the Mobutu regime over 30 years ago. After using Mobutu to gain influence during the Cold War, the United States is nowhere to be found on the Zairian political scene. Belgium, Zaire's ex-colonizer, is officially taking a back-seat role while the Belgian military mercenary, Christian Tavemiers is busy fighting the rebels. Meanwhile, in war-ravaged Kivu several hundred thousand homeless Zairians and 200,000 Rwandan refugees continue to suffer.

Zaire is in desperate need of new leadership. Zaire's economy is on the brink of total collapse while its political future remains uncertain. Will Laurent Kabila and his rebels manage to capture Kinshasa and put an end to Mobutu's regime? Does Kabila seek power for the benefit of Zairians or for his own personal or regional interests? Only the future holds the answer to these questions. What is



ing income from oil and diamonds goes directly into the pockets of Mobutu and his entourage.

Meanwhile the 66-year-old ailing president has retreated from the chaos to his mansion, Villa del Mare, situated in a peaceful corner of the French Riviera where he is currently recovering from cancer surgery. Mobutu has been absent from Zaire for over two years, except for his week-long visit home



WORLD Watch

OGONILAND STILL UNDER STATE GUN

Nigeria's Ogoniland region continues to be faced with state repression, according to a new report released by the World Council of Churches (WCC).

The highly publicized and internationally condemned execution of writer and environmental activist Ken Saro-Wiwa, as well as nine other community leaders in November 1995, has not marked the end of the Nigerian government's exploitation of the Ogoni people and their natural resources.

And the Anglo-Dutch Shell Corporation, which has been extracting oil from the region for the past 30 years, continues to cause massive environmental pollution to the Ogoni people's land.

Since it began its operations in the area in 1958, Shell has made over \$30,000 million, yet it has yet to pay reparations to the 500,000 Ogoni peoples who have had their livelihoods devastated, rendering them destitute, because of the pollution of their land.

Extensive pipework, which criss-crosses Ogoniland, has led to leakages that have dumped oil into waterways and destroyed millions of acres of arable land. Ruined food crops as a result have left people to die of starvation. The leaky pipelines have also separated farmers from their land, a change which has seen an increase in health problems as a spin-off effect.

The WCC report, entitled "Ogoni — the

Struggle Continues" concludes that "Intimidation, rape arrests, tortures, [and] shooting by soldiers and mobile police called 'kill-and-go', continue to occur."

Source: Africa Press Service
<http://www.Afnews.org>

AIDS RATE CLIMBS IN ZIMBABWE

Zimbabwe's rate of HIV infection has surpassed that of most other African countries, and is the highest in Sub-Saharan Africa.

An official of the country's AIDS control agency told the African News Service last week that at least 500 people die of AIDS-related illnesses every week in Zimbabwe.

Evaristo Marowa, co-ordinator of Zimba-

bwe's National AIDS Control Program said that since the end of 1996, the country's cumulative AIDS cases have soared to 200,000.

Reasons for the increase are numerous, including the reluctance on the part of men to practice safe sex, and the rise in mother-to-child transmission.

Murowa says the Program's main focus in 1997 will be on creating a supportive environment for AIDS prevention and control. And in an address to the nation last December, Zimbabwe President Robert Mugabe said the government would soon create a national code of practice on AIDS and employment, which would prohibit discrimination against HIV-infected workers.

Source: African News Service
<http://www.Afnews.org>

—Astrid Jacques

Marketing their Ill Na Nas



black history month

LIL' KIM AND FOXY BROWN'S RISE

TO THE TOP OF HIP HOP

by Tracy Moore

A recent article in *The Mirror* called Cindy Blackman, the former drummer for Lenny Kravitz, "Sexy Cindy Blackman." Following this label was a description of the dress she wore and how she looked while performing at her own solo joint. Marginal to the article were her musical talents, which were later given only brief acknowledgment.

Typically, the music industry has chosen to capitalize on the sexuality of up-and-coming female artists. In turn, the media has been able to manipulate the way the public perceives these artists by perpetuating these made-for-the-industry images.

Often, musical skills are seen as secondary to sex appeal and appearance. However, there are those women who attempt to create an image that expresses to the public how they demand to be perceived. Oddly enough, both Lil' Kim, of Bad Boy fame, and Foxy Brown, the Ill Na Na herself, are two of these women. And they have chosen to be seen as shallow, sexual and objectified.

If you don't know who I'm talking about, pick up a copy of the new issue of *Source*. Kim and Foxy grace the front page of the February issue, almost fully clothed and in full effect. Both women have marked a career based on their clothing styles, long flowing hair and private parts. True enough, hip hop is dominated by male artists. But how does matching the per-

verted sexual innuendo and machismo of some male rappers make you a better emcee?

What's worse is Foxy's attempt to be the little sister of The Firm, a clique of lyrical mobsters who venerate Colombian drug cartels and urban violence. It seems as though both women are compelled to play two sides of the hip hop coin — the sexy seductress and the hardcore gangsta.

Some could argue that these two women are simply responding to an audience that demands women emcees market their sex appeal. True hip hop heads know that the Lytes and Latifahs of the '80s were able to reach new frontiers in the rap industry by keepin' it real — not takin' it off.

Back in the day, Roxanne Shante's rhymes could battle any emcee off the stage. Contemporary rappers, like Bahamadia, are lyrical masters, while Heather B and Lady Rage continue to turn out solid, creative tracks. These women focused on intellect and skill, not clothes and hair.

Interestingly, Lil' Kim and Foxy Brown are



being touted as feminists. What was probably most astounding about the *Source* article was the writer's insistence that their music is empowering and marks the new age of womanhood in hip hop. If this is the new age of womanhood, I want to be a man.

While Kim has tried hard to separate her vulgar, mindless, curse-filled lyrics from her persona, like it or not, her lyrics have gone beyond creative license and have offended a lot of listeners in the process.

In my mind, any emcee who needs to wear a transparent shirt to perform is looking to take the focus off her lyrics and put it on her body.

If Foxy tried to utter a sentence without a brand name in it I don't think she could finish a song.

Kim and Foxy are not the only artists responsible for brainless content in hip hop. In fact, any emcee who chooses to constantly cuss and advocate senseless violence undermines the art that is hip hop.

Foxy and Kim are simply guilty of pulling out all the sexual stops to get to the top of the hip hop game. A prime example is the title of Foxy's debut album, *Ill Na Na* — a direct reference to her genitals. And the title of Lil' Kim's first release, *Queen Bitch*, just about sums it up for me.

Suggestive photo shoots, provocative clothing and for Lil' Kim, outright pornography, discredit anything constructive that could have come out in their rhymes.

Maybe I don't know of the trauma of Lil' Kim's formative years. Perhaps I just can't relate to Foxy Brown's emulation of a 70's blaxploitation film character. What I do know is that it has always seemed obvious to me that in order to get respect in any game, you gotta respect yourself. While Foxy talks about her growth as a lyricist and Kim speaks of her connections to God, I'll try not to flinch next time I turn the page of a magazine and see Lil' Kim straddled across the page in a leopard skin bikini.

Comment

by Sandra Jackson

It has been almost five months since the death of Tupac Shakur and the wound is still fresh. His soon-to-be released movie, *Gridlock'd*, with Tim Roth, and the posthumously released *The Don Killuminati* album (as Makaveli) are painful reminders that we have lost a talented young artist.

Towards the end of his life I was hardly an adamant fan. I was extremely troubled with his mixed messages on women, violence and "keepin' it real." In the later stage of his life, it became clear that Tupac himself was in search of his own identity. On the one hand, he was a mama's boy, continually paying homage to his mother. On the other hand, he was a self-proclaimed gangsta living the "thug life" daily. This was the person who wrote the song "Keep Your Head Up," in which he encouraged young single mothers to stay strong, and then later served time for sexually assaulting a woman.

These contradictions in Tupac's life led some people to believe that he brought his death upon himself. However, I believe that everyone, in some way, contributed to his demise by glorifying his lifestyle — the fans, through buying his records; the artists, through emulating his music; the record industry, by producing his albums; and the media, through promoting his image.

In a way, Tupac's life epitomized some of

the paradoxes in hip hop. As a genre, hip hop has many different and sometimes contradicting messages, including bragging about rhyming skills, trying to evoke political consciousness, and advocating senseless violence. While each message has its significance in represent-

ing inner city reality, it appears that the negativity in gangsta rap has been the most glorified. Tupac's record label, Death Row, has built a musical empire, producing rappers that report on the Black-on-Black crime of urban communities, without suggesting any solutions.

Tupac's last album before his death, which sways more to-

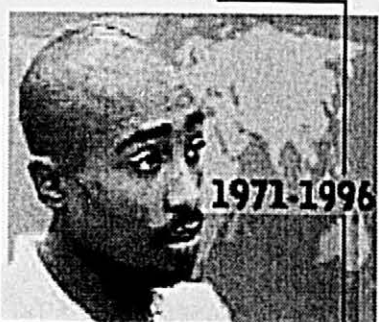
wards the gangster lifestyle than any of his previous works, was his most commercially successful. *All Eyez on Me* went multi-platinum, despite, or perhaps because of, his stay in prison and his self-waged war against members of the record label Bad Boy.

In fact, the media was extremely fascinated with Tupac's frequent run-ins with the law, continuously reporting on his criminal activity. I myself watched every program and read every article that provided some information on the current events in his life. And although I was aware his antics were dangerous, I never believed they would actually take his life. We all helped him to believe he was indestructible and could continue to lead a life of drugs, alcohol

and violence without any repercussions.

Tupac's murder should be a warning signal to all and an example that no one is immortal, regardless of their superstar status. His death should be used as a platform to bring about change in our communities. The destructive path that Tupac and many other young brothers take has

to end, and they need to be provided with other alternatives. But even now, five months later, many people seem to have forgotten the events surrounding his murder. I hope that Tupac's death does not just become another statistic, but actually brings about some positive attempts to end the violence in our communities.



Tupac Shakur

1971-1996

Commentaire

culturellement incorrecte

par Parnelle Pierre

Quelques jours après le lancement du film "Get on the Bus", je me suis présenté au guichet de la salle de cinéma avec quelques "boys". Quelle surprise! Le film n'était plus à l'affiche, ce qui me semble devenir un scénario trop courant à Montréal. Pourquoi?!

Serait-il pour une raison économique, sociale, ou simplement par pure ignorance?

Donc, en cette période de célébration afrocentrique, j'ai décidé de poser la question à quelques responsables de ce génocide culturel. Pourquoi les proprios de salle de cinéma de notre métropole traitent la culture afrocentrique comme étant une culture de dernière classe?!

Dans le but de comprendre la mécanique de cette industrie et afin d'éviter le pointage du doigt, j'ai fait de nombreux appels à Montréal, à Toronto et à Los Angeles. Hélas, je me suis heurté à un système monarchique et secret.

C'est un réseau de distribution mondial, complexe et désuet que je ne pige toujours pas. Tenant compte de l'opinion de quelque gros porte-feuilles déconnectés de la réalité contemporaine Montréalaise.

C'est ainsi que deux individus assis à Los Angeles ont décidé que "Get on the Bus", comme la plupart des films afrocentriques, ne bénéficierait que d'une garantie de projection d'une semaine. Selon l'information démographique qu'ils possèdent, Montréal ne détient qu'une infime population noire.

Alors, cela dit, je vous épargnerai les autres détails d'un système valant la peine d'être réexaminé. Enfin, les films afrocentriques sérieusement atterrissent dans une seule salle à l'ouest de notre métropole. On a tendance de ghettoiser la communauté Afro-Québécoise et de la considérer comme marche négligeable. Par le fait de qui?

La communauté noire ne réalise pas encore son pouvoir économique!

Les leaders corporatifs Québécois sont-ils vraiment connectés au marché! Ou plutôt à l'impérialisme Américain?!



Why so few?

by Heather Harrison

Black Canadians & Study Abroad Programs

Are Black Canadians interested in participating in study abroad programs? Yes they are, but most feel there are unavoidable barriers to their participation.

According to many Black Montréal undergraduates, cost is the biggest problem. Many students find it difficult to pay their school fees here in Canada, so plane fare, housing and health care in a foreign country pose an extra burden. Simply put, studying abroad is seen as a luxury that they simply cannot afford.

A further barrier, according to a recent study, is of a geographic nature. In the study, students often spoke of their disappointment and frustration at finding the majority of the exchanges to be European centered, as ex-

changes with developing nations were few.

Information regarding Blacks and study abroad is scarce, especially in Canada. However, some U.S.-based literature does exist. Statistics from Morehouse College, an American Black institution, underscore the barriers mentioned by many Black Canadian students.

Although Morehouse actively encourages its students to partake in study abroad programs, less than a quarter of a per cent of students actually become involved. Nationwide, the average of Black students in exchange programs is a mere 3 per cent.

This under representation in the US raises the question of whether the same situation persists in Canada.

Groups like the Council on International Educational Exchange stress that if there is to be equal representation in our increasingly global society, all students should be given the chance to participate in exchange programs. Studying abroad very often translates into skills and attitudes that will help one communicate and work effectively with others in our increasingly global society.

Black undergraduates in Montréal seem to agree. Many see studying abroad as a way to broaden their horizons while learning more about the world in which we live.

While some spoke of the advantages of pursuing academic courses not offered on their home campuses, others mentioned the benefits of language acquisition. All cited

personal growth and development as benefits of their time abroad.

Perhaps it can best be summed up in the words of one student, who said, "We have to travel beyond Québec. We have to look at the inside and the outside, the east and the west, the north and the south. We have to look, you know, at all aspects and whatever that can help us. And if we bring back that little something from other cultures, we can also help our own culture and take it from there."

Heather Harrison is in the second year of her masters in McGill's School of Social Work. Her thesis examines participation of Black Montréal undergraduates in exchange programs.

EVENTS

FEBRUARY 1-20

L'ombre des mots presents an interactive exhibition of 21 panels describing proverbs of Fon, the language of the old kingdom of Dahomey. Maison de la Culture Rosemont/Petite-Partie, Studio 2, 6707 Lormier Avenue. Tel: 872-7130

Expositions de peintures et sculptures haïtiennes, a collection of Haitian paintings. Admission: free. Galerie Soleil, 207 Laurier West. Tel: 272-4100

FEBRUARY 17-20

The Black Coalition of Québec presents a photo and painting exhibition on the Black community, by black artists of Québec. 5201 Decarie (Snowdon metro). Tel: 489-3830.

MONDAY, FEBRUARY 10

The Simone de Beauvoir Institute offers an afternoon of music, dance, poetry and prose reading. Concordia University, Hall Building, 1455 Maisonneuve West. S 110 Tel: 848-2370. 20h

TUESDAY, FEBRUARY 11

Jab Jab — soca and reggae at its best! Admission: \$5 Club Ballatou, 4372 St-Laurent. Tel: 845-5447.

WEDNESDAY, FEBRUARY 12

Youth in Motion poetry reading by talented young writers.

Admission: free. Mozaik Cafe, 2520 Lionel-Groulx, 1st floor. Tel: 931-5510.

FRIDAY, FEBRUARY 14

Centre for Research-Action and Race Relations conference on the recognition of the contribution of Blacks to the development and the cultural heritage of Montréal. 14h Union United Church, 3007 Delisle. Tel: 932-3342

La Chorale du Conservatoire de musique moderne performs traditional gospel songs in French, English and Creole. Maison de la Culture Plateau Mont-Royal, 465 Mont-Royal. Tel: 872-2266 (free passes).

Conference on the situation of Blacks in Montréal in the 19th century. Admission: \$2 contribution/donation. Association des enseignants haïtiens du Québec (AEHQ), 19h30 692 Jean-Talon West Tel: 273-6236

SUNDAY, FEBRUARY 16

Mr. Adama Keita leads a workshop on the unique dying process of textiles using mud practiced in West Africa (in French). Admission: \$5 Musée Marsil, 14h, 349 Riverside Saint-Lambert. Tel: 671-3098.

Ecumenical meeting of various religious groups of the Black community. Organized by the Black Coalition of Québec. Admission: free. Église Anglicaine St-Paul, 14h, 3970 Côte-Ste-Catherine. tel: 489-3830

Joujou Turenne offers storytelling and music with words charged with Caribbean fragrances and forgotten meaning. Admission: free Maison de la culture Rivière-des-Prairies, 10050 Gouin East. tel: 872-6889 (free passes).

MONDAY, FEBRUARY 17

Vues d'Afrique presents a film for youth followed by a questionnaire and a discussion. Admission: free. Ecole Jean XXIII (1301 Dawson). Tel: 636-1711.

TUESDAY, FEBRUARY 10

"Black Business and Professional Women, A Stroll Through History" 19h00 Admission: free. Black Studies Centre, 1968 de Maisonneuve West. Tel: 933-0798.

WEDNESDAY, FEBRUARY 19

Professionals on the Haitian Project sharing their 13 year experience of working with Haitian youth. Centre de ressource en éducation populaire, 13h30, 3000 Beaubien East. Tel: 596-4567

THURSDAY, FEBRUARY 20

Book Launching, "the Road to Here and Now: A History of Blacks in Montréal" by Dorothy Williams. 18h30, Ethnic Origins Book-

store, 2725 Notre-Dame West. Tel: 938-1188

SATURDAY, FEBRUARY 22

Literary evening with author H. Nigel Thomas, originally from St. Vincent, professor of English literature at the University of Laval. 19h, Eglise communautaire de Village, 1566 Logan. Tel: 528-9574.

Onyx, an electrifying show featuring hip hop, gospel, rap and step dance, performed by young Montréal artists. 20h, Maison de la Culture Rivière-des-Prairies, Salle Desilets du Cégep Marie-Victorin, 7000 Marie-Victorin tel: 872-9814 (free passes)

Music & Dance fundraiser for the Negro Community Center. Music, dance, poetry. Admission: \$15 21h Webster Hall Westmount Park, United Church, 4695 maisonneuve. Tel: 932-1107.

SUNDAY, FEBRUARY 23

Gospel 11h, Union United Church, 11h, 3007 Delisle. Tel: 932-8731.

The Jamaica Association of Montréal invites you to an evening of dancing, poetry read-

ing, sketches, singing (gospel) and other activities. 11h

TUESDAY, FEBRUARY 25

FACES presents a Black writer from Nova Scotia, Clifton Ruggles 18h Mazaik Cafe 2520 Lionel-Groulx, 1st floor. Tel: 931-5510

THURSDAY, FEBRUARY 27

Conference on Blacks in North America, 12, Centre Interculturel Claire, 3310 Henri-Bourassa East. Tel: 325-9116

FRIDAY, FEBRUARY 20

Nutaaq Media inc. presents the premiere of the documentary "Tabala: Rhythms in the Wind", 20h, Maison de la culture Frontenac. Tel: 872-7882

SATURDAY, MARCH 1

African Women Solidarity presents an activity that will include sketches, poetry reading, a fashion show. 14h, Admission: \$8 (\$5 in advance) Centre Afrika, 1644 St-Hubert. Tel: 843-5846



ALGERIA

In Algeria, problems rooted in French colonialists rule and growing conflict between Muslim fundamentalists and the "Algerian government" has once again sparked violence. The most violent attack this year, a car bombing, killed 42 people and injured 100 others.

Violence in Algiers has increased since the early nineties. In 1992, Algeria held its first "free" election since its independence from France 30 years ago after a protracted and brutal struggle. The Islamic Salvation Front won in the first round of votes, however, the army-backed government declared it illegitimate and installed its own president. In response, Islamist militants organized themselves in order to regain power through guerrilla warfare. Government sponsored militias have retaliated by increasing efforts to crush these guerrilla groups with air raids, torture etc. An estimated 60,000 people have died in this conflict since 1992.

Source: <http://www.Africanews.org>

—Astrid Jacques

daily classifieds

Ads may be placed through the Daily Business Office, Room B-07, University Centre, 9h00-14h00. Deadline is 14h00, two working days prior to publication. McGill Students & Staff (with valid ID): \$4.60 per day, 3 or more consecutive days, \$4.05 per day. General Public: \$5.75 per day, or \$4.90 per day for 3 or more consecutive days. Extra charges may apply, prices include applicable GST (7%) or PST (6.5%). Full payment should accompany your advertising order and may be made in cash or by personal cheque (for amounts over \$20 only). For more information, please visit our office or call 398-6790. WE CANNOT TAKE CLASSIFIED ADS OVER THE PHONE. PLEASE CHECK YOUR AD CAREFULLY WHEN IT APPEARS IN THE PAPER. The Daily assumes no financial responsibility for errors, or damages due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

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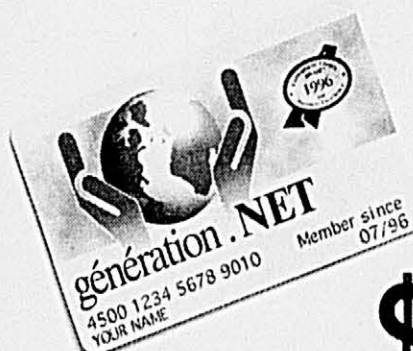
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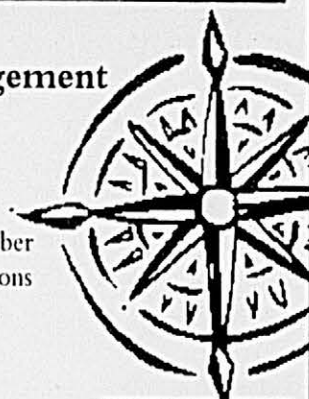
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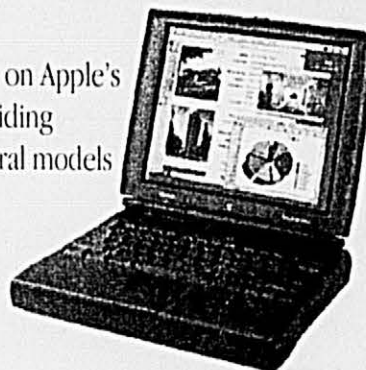


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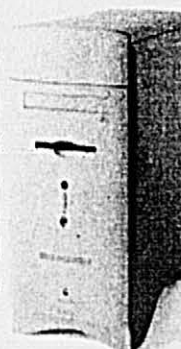


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